

CHAPTER I

INTRODUCTION

A. Background Research

The Quran is the main source of Islamic teachings as well as life guidance for every Muslim. The Quran not only contains instructions about the relationship between humans and their God but also regulates human relations with each other, even human relations with the surrounding environment.¹ To understand Islamic teachings perfectly, the first step is to understand the contents of the Quran and practice it in daily life seriously and consistently.² Allah says in Sura Al-'Alaq/96:

1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

The first material in the teachings of Islam as written in the surah al-'Alaq verse 1, which is full of meaning and rich in instructions. The meanings and instructions are not only derived from the sentence but also arise from the general nuance (contexts) that is shown, namely reading.

Sheikh Abdul Halim Mahmud (former Supreme Leader of al-Azhar Egypt) wrote in his book *al- Qurān fī Sharah al- Qurān*, that: "With the phrase *Iqra'* *Bismi Rabbika*, The Quran does not merely rule to read, but reading is a symbol of everything that humans do, both active and passive. The sentence in his

¹Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu al-Qur'an*, trans: Mudzakir (Jakarta: Litera Antar Nusa, 2009),11.

²Said Agil Husin Al Munawwar, *Al-Qur'an Membangun Tradisi Kesaalehan Hakiki* (Jakarta: Ciputat Press, 2002), 3.

understanding and enthusiasm wants to say ‘Read for your Lord, move for your Lord, work for your Lord’. Likewise when stopping moving or stopping from doing an activity, let it also be based on *Bismi Rabbika* so that at the end of the verse means ‘Make your whole life, your form, in the way and purpose, all just because of Allah.’³ For Muslims, the Quran is a moral reference which contains instructions on life, good news, and warnings.⁴

Along with the development of the times, the research of the Quran and hadith experienced developments in the area of research. From the research in the form of text to socio-cultural studies, which make the community the object. This research is referred to as “Living Quran” and “Living Hadith”.⁵ In simple terms, the Living Quran can be interpreted as a visible phenomenon in the community, in the form of behavioral patterns and responses as a meaning for the values of the Quran.⁶

M. Mansur argues that the living Quran actually originates from the Quranic phenomenon in Everyday Life, which is nothing but the meaning and function of the Quran that is truly understood and experienced by Muslim communities.⁷ Its means that the practice of functioning of the Quran in practical life, outside of its textual conditions.⁸ A phenomenon that is difficult to argue is

³M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, vol.15 (Jakarta: Lentera Hati, 2002),456.

⁴Abdul Moqsih Ghazali,af, *Metodologi Studi Al-Qur’an* (Jakarta: Gramedia, 2009), ix.

⁵Sahiron Syamsuddin, “Ranah-ranah penelitian dalam Studi al-Qur’an dan Hadis” M.Mansur,af, *Metodologi Penelitian Living Qur’an dan Hadis* (Yogyakarta: TH-Press, 2007),193.

⁶M.Alfatih Suryadilaga, *Living Hadis dalam Kerangka Dasar Keilmuan UIN Sunan Kalijaga*, <http://ejournal.unp.ac.id/index.php/pnfi/article/download/1516/pdf>, 31th of July 2018.

⁷Muhammad, Mansur. a.f , *Living Qur’an dalam Sejarah Studi al-Qur’an*, in *Metodologi Penelitian Living Qur’an dan Hadis*, Sahiron Syamsuddin. (Yogyakarta: TH-Press, 2007), 5.

⁸Muhammad.Mansur,af, *Living Qur’an dalam Sejarah Studi al-Qur’an*, dalam *Metodologi Penelitian Living Qur’an dan Hadis*, xi-xiv.

that the Indonesian nation is very diverse, not only seen from a physical angle such as skin color but also seen from different cultural and religious traditions.⁹

Living Quran studies are becoming increasingly attractive as the development of Islam in several countries, especially in Indonesia with a majority Muslim population, is known to have a variety of traditions and rituals that develop. Among the traditions and rituals are events to celebrate the birthday of the Holy Prophet, salvation events, pregnancy bathing events, bridal showers, hauled and other events. Therefore, every Indonesian society is required to preserve the culture and to Islamize the culture in accordance with the demands of the environment and the times.¹⁰

In the process of Islamizing cultural traditions as well as maintaining cultural traditions that are already characterized by Islam, the Quran is treated and used by the community for certain purposes in the life cycle. Some of them make spells, prayers, amulets, and wall decorations. The Quran is also read regularly and taught in places of worship, Islamic boarding schools, even in homes. The reading of a number of verses or suras in the Quran which are carried out in homes is also often found in various activities such as ceremonies, salvation programs to build houses, and commemoration of Islamic holidays. Seeing this fact, the researchers felt that the Living Quran research was very important to do.

There are various phenomena that occur in the muslim community in response to the Quran. One of them is an interesting new social phenomenon that is now shifting values in Muslim communities, the context of which is the love of

⁹Mujiburrahman, *Mengindonesiakan Islam* (Yogyakarta: Pustaka Pelajar, 2008), 299.

¹⁰Mahmud Azis Siregar, *Islam Untuk Berbagai Aspek Kehidupan* (Yogyakarta: Tiara Wacana Yogya, 1999), 8.

reading the Quran.¹¹ especially in Buntok Baru Village, South Teweh District, North Barito District, Central Kalimantan. Some traditions and rituals of prayer and various ways of researching and applying the Quran in their life cycle.

The form of the Living Quran in this area in the form of the Quran is used as prayers and practices in the life cycle of its people. the Quran is read in rituals and religious events. According to the author's observations, there are a number of verses or suras of the Quran which are read and prayers are believed to maintain and provide safety and security.¹²

In Buntok Baru Village, the community is identical to the Dayak tribe in which it is Muslim. its own uniqueness in carrying out culture including religious rituals. This community is an indigenous Dayak Bakumpai tribe that is still thick with the beliefs of Ancestors. The cultural rituals they did did not abandon the principles of belief in the teachings of Islam. Because culture is an inheritance that must be maintained and religion remains the main thing that must be prioritized.

All ceremonial activities of religious activities impress a result of cultural Islamization, looking at the origin of the religion adopted by the community is non-Muslim. Related to the reading of the verses of the Quran which became practice is an understanding and belief that is taught or applied by religious leaders in the village.¹³

In the case of seven months pregnant, for example, there is a very interesting tradition, cultural and religious rituals become one. When entering the

¹¹Umar Shihab, *Kontekstualitas Al-Qur'an :Kajian Tematik atas Ayat-ayat Hukum dalam Al-Qur'an*. (Jakarta: Pena Madani, 2005), 57.

¹²Riduan, the head of customs of Buntok Baru Village, Interview, 10th of June 2018.

¹³Tjilik Riwut, *Kalimantan Membangun Alam dan Kebudayaan* (Yogyakarta: Tiara Wacana, 1993), 231-250.

seventh month of pregnancy, *Tabur kamado*¹⁴ ceremony is held and tadarus The Quran which is read for one month until entering the eighth month of pregnancy. From the results of interviewing the author with one of the housewives in the Buntok Baru village.¹⁵ explained that there was a fetus lost in the womb in this village. Since the The Quran *tadarus* was held¹⁶ and the reading of certain suras by pregnant women is cultivated (Reading certain suras from the Quran is believed to be a protector and prayer for the safety of mother and baby and keeping the fetus safe until delivery). Such an event never happened again.

Not only during pregnancy seven months, when before giving birth there are practices that are read by pregnant women as *pelungsur*¹⁷ where the verse is believed to provide convenience during the birthing process. Not only in pregnancy and childbirth activities, but the verses of the Quran are also used as prayers and readings when opening a business such as farming and trading. Where before starting the business there will be a *selamatan*¹⁸ event at the house of the person who built the business. It was different when an effort was made in terms of agriculture because the people of Buntok Baru Village cultivated in the mountainous area so planting rice and vegetables were done with *manugal*¹⁹

¹⁴*Tabur kahado* is the ceremony done for pregnant women whose age content entered the age of seven months. This ceremony is an existing culture and is believed to be a gratitude and to seek the safety of the mother and child during pregnancy until the delivery process. This ceremony was performed by the adat figures in Buntok Baru Village. The ceremony included gift offerings and the reading of the spells. This is done after maghrib prayer.

¹⁵Hani, housewife of Buntok Baru village, interview, 10th of June 2018

¹⁶Tadarus Al-Qur'an is performed by a community that has been invited to study at the mother's home until 30 juz for one month until age reaches eight months.

¹⁷Facilitated during childbirth.

¹⁸Event thanksgiving so given health and sustenance of abundant as well as blessing

¹⁹Plant the seedlings in the land

because *manugal* require a lot of energy so people who have the intent would pay people to join the field *manugal*.

Before *manugal is* carried out, the religious leaders who are included in the land to be planted carry out a prayer which consists of verses of the Quran which are expected so that Allah gives fertile plants and gets abundant harvests.

Based on the above background, the authors are interested in conducting scientific research in the verses of the Quran that is read in the community life cycle of birth and death. The results were collected in a thesis entitled:

“Reading Verses of the Quran on Life Cycle in Buntok Baru Village South Teweh District North Barito Regecy Central Kalimantan.”

B. Problem Statement

Based on the background of the problem above, the problem to be examined is “how reading the verses of the Quran that are read in the life cycle of the Community” can be detailed as follows:

1. What are the verses that read and how does its practices in their life cycle?
2. What is their motivation and purpose in applying the verse?

C. Purpose and Significance Research

1. Purpose:

The purpose of research as follows:

- a. To find out the verses of the Quran that are practiced in the life cycle of the people of Buntok Baru Village.
- b. To find out how the procedures and media used in implementing the verses.
- c. To find out the purpose and motivation for reading the verses.

2. Significances of Research

The significance of this Research as follows:

- a. Academically, this research critically describes the verses of the Quran which were read and practiced in the life cycle of the people of Buntok Baru Village. It is also expected to be able to reveal the cultural heritage of various social events related to the presence or absence of the Quran in a particular Muslim community. And it is also expected to be able to add material to the Living Quran discourse so that it is useful for Indonesian socio-cultural research in treating and using the Quran.
- b. Socially, this research informs the public that different cultures are different in their religious practices. And it is one of the socio-cultural diversity of Indonesian Muslims in treating and using the Quran in life.

D. Operational Definition

To avoid any misunderstanding of this research, several operational definitions are presented as follows:

1. Life cycle: What is meant the life cycle here is the process of human life from birth to death. Strictly speaking when pregnant, giving birth, building a business, getting married and dying.
2. Reading Verses: The verses read as practice in the life cycle of Buntok baru villager such as birth to death. Strictly speaking when pregnant, giving birth, building a business, getting married and dying

E. Prior Research

As far as the author's observations there are several previous studies related to the practice of Quranic verses in the life cycle, such as:

1. Thesis entitled: *Studi Living Quran Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kab. Banjar..* By Isnawati, a student at the Ushuluddin and Humanities Faculty, Department of Interpretation of the Hadith of Antasari Banjarmasin IAIN 2015. This thesis discusses the problem of verses and the Quran suras which are recited during pregnancy to childbirth. The use, practice, implementation of motivation and the purpose of the suras and verses of the Quran which

were read by the community of Beruntung Baru sub-district, Banjar Regency.²⁰

2. Thesis entitled: *Praktek Pengamalan Ayat The Quran saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin*, By Nurwana.. The research of this thesis discusses the use of verses or surah The Quran during the seven-month pregnancy bathing process by the Community of South Kuin District, Banjarmasin City From the results of the research found two suras that were practiced by the Kuin community during the seven-month pregnancy bathing process, namely Surah Yasin and Surah Al-Luqman verses 12 to 19.²¹
3. Thesis entitled: *Studi Terhadap Pembacaan Ayat-ayat The Quran Bagi Anak Baru Lahir di Kecamatan Cerbon Kabupaten Batola*, ,By Hayatunnopus. The research of this paper discusses activities reading passages from the Quran for the newborn child in Sub Cerbon Batola district, of the results showed that the verses of the Quran were read to the newborn child there is a whole sura and there are also pieces of verses in certain suras, the purpose of which is to read them so that the child becomes a good child and avoids interference from evil spirits.²²

²⁰See Isnawati, “*Studi Living Quran Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kab. Banjar*” (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2015).

²¹See Nurwana, “*Praktek Pengamalan Ayat Al-Qur’an saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin : studi Living Qur’an*.” (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2017).

²²See Hayatunnopus, *Studi Terhadap Pembacaan Ayat-ayat Al-Qur’an Bagi Anak Baru Lahir di Kecamatan Cerbon Kabupaten Batola*, (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2017).

4. Thesis entitled “*Pembacaan Alquran Surah Al-Baqarah Ketika Menempati Rumah Baru di Kawasan Pondok Pesantren Yasin Banjar Baru (Studi Living Quran)*”. By Sholatiyah from the Faculty of Ushuluddin and Humanities at the Department of Quran and Interpretation of UIN Antasari Banjarmasin in 2017. This thesis discusses the verses that are recited when occupying a new home. The process of reading Q. al-Fatihah verses 1-7, continued reading Q. al-Baqarah 1-286 and it is also believed that the verse al-Kursi Q. al-Baqarah verse 225 is a great verse in surah al-Baqarah and can avoid all disturbances jinns, demons and other subtle creatures even humans who want to do evil. The background of the reading is based on recommendations from the hadith of the Prophet who said that there are so many *Fadhil* (excess) that his house is read by surah al-Baqarah. In the process of reading, there is no specific procedure, but it must be based on the intention of only surrendering to God and indeed it is felt after peace, peace, comfort, well-being in the household, the security of all disturbances both jinn and humans.²³
5. Thesis entitled “*Fenomena Pengamalan Alquran di Pondok Pesantren Al-Mujahidin Marabaha Kabupaten Batola (Studi Living Quran)*”. By Riansyah, a student at the Ushuluddin Faculty and Humanities Department of Interpretation of Hadith of IAIN Antasari

²³See Sholatiyah, “*Pembacaan Alquran Surah Al-Baqarah Ketika Menempati Rumah Baru di Kawasan Pondok Pesantren Yasin Banjar Baru (Studi Living Quran)*”. (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2017).

Banjarmasin in 2015. This thesis discusses the phenomenon of Quranic Practice at Al-Mujahidin Islamic Boarding School in Marabahan, Barito Kuala Regency. This thesis describes the function of suras or verses for personal protection, scientific authority, knowledge of *balampah* (attracting sympathetic women). This thesis discusses the Quranic verses which are practiced by the student which can be efficacious as practice protecting themselves from something dangerous and others. In addition to discussing the practices of the student on the Quranic verses, he also discussed the perceptions of the teachers of the Marabahan al-Mujahidin Islamic boarding school regarding the verses of the Quran.²⁴

6. Thesis entitled “*Studi Living Quran pada Praktek Pengobatan Guru Fahrudin Di Desa Makmur Kecamatan Gambut Kabupaten Banjar.*” By Ruji Mardi from the Faculty of Ushuluddin and Humanities Department of Interpretation of Hadith Antasari Banjarmasin IAIN in 2015. This thesis discusses the practice of medicine in Makmur village conducted by teacher Fakhruddin, where the researcher explains what verses are used in the practice, understanding verses used by teacher Fakhruddin and how he applied it.²⁵

²⁴See Riansyah, “*Fenomena Pengamalan Alquran di Pondok Pesantren Al-Mujahidin Marabahan Kabupaten Barito Kuala*” (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2015).

²⁵See Ruji Mardi, “*Studi Living Quran pada Praktek Pengobatan Guru Fahrudin di Desa Makmur Kecamatan Gambut Kabupaten Banjar*” (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2015).

7. Thesis entitled “*Alquran Sebagai Pelindung Diri Oleh Masyarakat di Desa Aluh-Aluh Kecil Kabupaten Banjar (Studi Living Quran)*”. By Pahmi from the Faculty of Ushuluddin and Humanities at the Department of Quran and Interpretation of UIN Antasari Banjarmasin in 2017. This thesis discusses the suras and verses of the Quran which are practiced by the community of Aluh-Aluh Kecil village, Banjar Regency which is used for self-protection so that spared or protected from a problem or unintended disaster such as interference from humans or supernatural beings.²⁶
8. Thesis entitled “*Pengamalan Alquran Sebagai Wirid Setelah Salat di Majelis Zikir dan Taklim Darul Habsy Palingkau Kapuas Murung*”. By Zainal Hakim from the Faculty of Ushuluddin and Humanities at the Department of Quran and Interpretation of UIN Antasari Banjarmasin in 2018. This thesis discusses the practice of the verses of the Quran as wired prayers compiled by Habib Ahmad bin Ali al-Habsy as in Majelis Zikir and Taklim Darul Habsy Mostkau in Kapuas Subdistrict Moody. Wired comes from the inheritance of his parents and grandfather who took the Alawiyah Order from the Yemeni city of Sewon Hadramaut in an effort to preserve the tradition of *ahlussunnah wal jama'ah* . In terms of the practice of the Quranic verses which are read after the prayers functioned by immigrants of mercy, as syifa verses, verses of personal and family protection, and

²⁶See Pahmi, “*Alquran Sebagai Pelindung Diri Oleh Masyarakat di Desa Aluh-Aluh Kecil Kabupaten Banjar (Studi Living Quran)*” (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2017).

the verses of the coming of sustenance and verses of intercessory doomsday arrivals.²⁷

9. Thesis entitled "*Penggunaan Ayat-Ayat Alquran Oleh Masyarakat Birayang Hulu Sungai Tengah (Studi Kasus Perlindungan Diri)*". By Muhammad Rasyad from the Faculty of Ushuluddin and Humanities at the Department of Quran and Interpretation of UIN Antasari Banjarmasin in 2018. This thesis discusses the use of Quranic verses as self-protection by some of the twenty-four uses of the Birayang Hulu Sungai Tengah community. verses of self-protection, all aiming to defend themselves and protect themselves from the evil of humans, animals, and jinn. There are various practices that exist by simply reading them when needed, read every day or at certain times such as reading after the Maghrib prayer or at dawn. There are enough verses to read, some also have to use water intermediaries.²⁸
10. The thesis is entitled "*Fungsi Ayat-ayat Alquran sebagai Syifa (Studi Kasus pada Masyarakat Kuin Selatan Kec. Banjarmasin Utara Kotamadya Banjarmasin)*". By Nurul Hidayah from the Faculty of Ushuluddin and Humanities Department of Interpretation of Hadith Antasari Banjarmasin IAIN in 1999. This thesis discusses the problem of the verses of the Quran as ash-sofa which are used as antidotes,

²⁷See Zainal Hakim, "*Pengamalan Alquran Sebagai Wirid Setelah Salat di Majelis Zikir dan Taklim Darul Habsy Palingkau Kapuas Murung*" (Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2018)..

²⁸See Muhammad Rasyad, "*Penggunaan Ayat-Ayat Alquran Oleh Masyarakat Birayang Hulu Sungai Tengah (Studi Kasus Perlindungan Diri)*".(Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 2018).

understanding the procedure of treatment in using the verses of the Quran as ash-syifa by South Kuin community.²⁹

From the above explanation, the previous research revealed one by one the rituals of the practice of the Quranic verses in life both daily and carried out at any time. This is different from what was done in this research the author intends to reveal the practice of the Quranic verses of the life cycle such as the verses of the Quran which are practiced during the process of bathing seven months pregnant, giving birth, starting a business, marriage, and death.

F. Research Methods

1. Kind of Research

This type of research is *field research*, namely the type of in-depth research on a social unit in such a way as to produce a well-organized and complete picture of the social unit, and with the field of space, the data and information regarding the practice of verses the Quran in the process of bathing seven months pregnant, giving birth, starting a business, marriage, and death can be observed clearly by the author.

The nature of this research is qualitative, namely research that intends to understand the phenomenon of what is experienced by research subjects such as; behavior, understanding, perception, motivation, actions and others, by means of descriptions in the form of words and language, in a specific natural context and

²⁹See Nurul Hidayah, "*Fungsi Ayat-ayat Alquran sebagai Syifa (Studi Kasus pada Masyarakat Kuin Selatan Kec. Banjarmasin Utara Kotamadya Banjarmasin)*".(Thesis: Ushuluddin and Humanities Faculty, State Islamic Universitas of Antasari 1999).

utilizing various natural methods.³⁰ In this case the writer will compile the verses of the Quran which contain the verses used by the people of Buntok Baru village in the life cycle. After that, one of the main verses is the focus of the research, while the other verses are complementary.

2. Research Location

The location of this research was Buntok Baru Village, South Teweh District, North Barito District, Central Kalimantan, on the grounds that the people who lived there read The Quran verses which were read in their life cycles. The most important thing is that this research was held because of the existence of *Living Quran* practices in the village.

3. Subject and Object of Research

a. Subject of Research

Subjects are Buntok Baru villager, who read the verses of the Quran in the life cycle

b. Object of Research

While the objects of research are the verses of the Quran that are read in the life cycle of Buntok Baru Villager. Among them sura Al-fatihah, sura Al-Waqiah, sura Yasin, sura Al-Baqaroh, sura Yusuf, sura Maryam and others.

3. Data of Research

The data sought in this research consists of basic data (primary) and supplementary data (secondary).

³⁰Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2006), 6.

- a. Primary data is the basic data obtained from research sources containing the information needed.³¹ In this case, the main data is the motivation or benefits of the Buntok Baru villagers in practicing the Quranic verses in their life cycles, as well as what practices, verses or suras, are used and people's understanding of the verses they read. In this primary data, the authors set 15 respondents to get the main data from the Buntok Baru village community.
- b. Secondary data is supplementary data or supporting basic data that contains additional information.³² Then as supporting data such as books, language dictionaries, and others related to the research theme.

4. Technique Of Collection Data

The data collection techniques used in this research are:

- a. Interview, The interview is a dialogue or direct communication to all respondents and informants regarding the problem under research.³³ In this case, the author conducted a question and answer session with the respondent and the informant by recording and recording it. The data sought by this technique is related to the verses that are read, the motivation and purpose of the practice of the verse in the life cycle of the community as well as the procedures for practicing it.
- b. Observation, The collection of data by using recording systematically investigates this directly without affecting the observed phenomena, such as premises and photographed or recorded, in order for the discovery of

³¹Rahmadi, *Pengantar Metodologi Penelitian.*, 64-65

³²Rahmadi, *Pengantar Metodologi Penelitian.*, 67.

³³Rahmadi, *Pengantar Metodologi Penelitian.* ,64-65

data analysis.³⁴ The data sought by using this technique pertains to how the process or procedure for the practice of surah or the verses of the Quran, which is practiced in the life cycle of the people of Buntok Baru Village.

- c. Documentation, Documents are observations and systematic recording of symptoms that appear to be the object of research. The tools used are a camera and a cellphone. This method is used to obtain answers to research problems by collecting documents related to research to produce accurate data and information.³⁵

5. Data processing and analysis techniques

a. Data processing

In processing the data from this research, there are several techniques that I use, namely:

- 1) Data collection, which is collecting as much data as possible at the research location, both primary and secondary data.
- 2) Editing, namely the author records again the data that has been collected validly to find out whether all data is complete and understandable
- 3) Data classification, namely the author groups the data that has been collected according to the type and needs of each.

³⁴Rahmadi, *Pengantar Metodologi Penelitian.*, 67.

³⁵Abdul Mustaqim, *Metode Penelitian Living Quran dan Tafsir* (Yogyakarta: Idea Press, 2015) 128-129.

- 4) Data interpretation, the author makes an interpretation of the data that has been obtained, so that it will be easy to understand.

b. Data analysis

After all the data is collected, then it is presented in the form of descriptive analysis, namely expressing the opinions of the Buntok Baru community about the verses of the Quran which are read in the life cycle, especially when giving birth, starting a business / daily life , marriage and death, then adding comments according to the ability of the author then draw some conclusions.

G. Structures

Chapter I: Introduction that contains the ins and outs of research, beginning with the background of the problem, formulation of the problem, purpose and significance of the research, operational definitions, literature review, research methods, and writing systematics.

Chapter II: Theoretical Framework of meaning the quran with living quran method and theory motivation.

Chapter III: An overview of the location of the research, contains a general description of the location or location of the research and the social conditions of the Buntok Baru community. The appearance of the verses and practices contains the verses that are practiced when in the life cycle and the motivations and procedures for implementing them.

Chapter IV: the presentation of data from the results of the research of the verses of the Quran in the life cycle of the people of Buntok Baru Village, South Teweh Subdistrict, North Barito Regency, Central Kalimantan, contains requirements that must be carried out before the ritual, place, media used, the process and procedures, who reads and what materials are used in the ritual practice of applying the verses of the Quran in the life cycle of the Buntok Baru village community

Chapter V: Analysis, contains an analysis of the verses of the Quran which are practiced in the life cycle.

Chapter VI: Closure, contains conclusions and affirmations of answers or findings to the problem under research and suggestions needed to support perfection in this research.